

ANNUAL REPORT OF THE PORTLAND, O., BOARD OF TRADE.

By the last mail from the Coast we received the tenth annual report of the Board of Trade of Portland, O. for the commercial year ending July 31, 1884.

The Report, which includes the Constitution and By-Laws of the Board, makes a very neatly arranged volume of 126 pages, 8vo., printed in clear type on smooth, nice paper, and is filled with a large amount of matter interesting to all who study the progress of civilization and commerce on the Pacific Coast.

The report opens with an address by the President of the Board, Donald Macleay, Esq., in which he briefly reviews the commercial events of the year commencing with the dark side of the picture, showing that the cessation of the expenditures on the part of the railway companies, consequent on the completion of direct transcontinental communication; the shrinkage of railway securities; the injudicious chartering of grain ships early in the season at rates that more than swallowed up the profits on the grain; and, to cap the climax, the over-production of salmon which over-glutted the market and extinguished profits; all these brought about almost a panic. That it was averted is shown by the fact that but one wholesale house went under, and that for no very large amount.

The bright side of the picture is also shown. Business houses have gone through the year with credit unimpaired. The abundant crops will go a long way towards making up former losses, and to quote words which our business men may well ponder over, "perhaps the greatest good has been accomplished in the progress that has been made in the remodeling of our system of extending credits. The days of long credits are over, goods are now sold on short time, and prompt settlements are insisted upon." The growth of Portland and its suburbs has been steady, and a large amount of capital has been invested.

F. K. Arnold, Esq., the Secretary, submits a lengthy and interesting report, containing a great deal of information.

The "pack" of 86 canneries for 1883-4 is given, showing the total number of cases to be 621,750. This great industry began in 1866 with a total pack of 4000 cases at \$16 per case, and fish at 15 cents. Now the market price per case is \$4.50 and 65 cents is paid per fish.

The tables of imports are divided into "Domestic" and "Foreign." Under the latter head we note that the total amount of sugar imported—presumably from here—is set down at 130 sacks. Of rice there was imported 145,792 mats, which may have been sent from these islands, but in the absence of any table showing from what foreign ports the imports were received, we cannot speak positively.

No vessels flying the Hawaiian flag are reported at the port, showing that the trade between the Islands and Portland is carried in, what are to us, foreign bottoms.

Among the exports for the year we notice the items of 2,588,750 cents of wheat, 8,359,700 lbs. of wool, 21,950 M's of lumber, and 2,672,405 lbs. of hides and skins, which indicate that Portland is the entrepot for the productions of a vast agricultural and grazing country, opened up by the trans-continental railway.

The report also embraces the rates of commissions and brokerage to be charged where no express agreement to the contrary exists; a meteorological record for the year, and a list of members.

THE INCARNATE MYSTERY.

Text:—"Great is the mystery of godliness. God was manifest in the flesh."—1 Tim. 3:16.

The following is the sermon delivered by Rev. E. C. Oggel at the Bethel Union Church Sunday morning, Dec. 21, 1884:

What do we understand by a mystery? It has been defined as "that which is beyond human comprehension, until it is explained."

The word is one of frequent occurrence in the New Testament, and we find it applied to truths that are essential parts of the Christian system and of vital importance to

the attainment of the greatest good and highest happiness.

The term "mystery," as employed in the New Testament, invariably expresses something which is within the compass of our intellect to comprehend, and something which transcends our comprehension; something that is known and something that is unknown. One part of it we understand; the other, which properly speaking, constitutes the mystery, rises above the understanding; yet, at the same time, it is seen as a part of and connected with the portion that is known. And it is the part of it that we understand, which enables us to perceive that there are higher truths connected with it, to which our finite faculties cannot rise, and to the investigation of which, even in their most exalted state, they are unequal.

This reasoning may be made somewhat clearer by the use of an illustration. The doctrine of the trinity is an example of a mystery. What we know of it from Scripture is simple and intelligible. There are in the Godhead three persons: The Father, the Son and the Holy Spirit, who perform their respective offices in the work of man's salvation.

This part of the truth we can understand. But if we do not rest satisfied with this measure of knowledge, and we attempt to solve the problem how a trinity of persons can subsist in a unity of essence; how the Father can be God, the Son God and the Holy Spirit, God, and yet how they are not three Gods, but one God, we undertake that for which the mind is not equal, seeking to grasp with the limited power of our reason the unsearchable wisdom and knowledge of the infinite God.

All the works of God, in creation and in providence, are full of mysteries. There is not any one substance of which we know all the properties, or any one event for which we can assign all the reasons. Thus, with a uniformity or consistency that characterizes all the doings of God, there are also mysteries in religion. Indeed, if there were nothing in religion, which transcends the grasp of the human mind, it would at once afford a strong presumption, that its origin is of the earth, instead of what we claim it to be, heavenly and divine.

Hence the writers of the New Testament throughout represent Christianity as coming from above. Never could it have been possible for the circumscribed intellect of man to conceive it. The Gospel of Salvation is declared to be "the wisdom of God in a mystery;" "a mystery which hath been hid for ages;" "the revelation of the mystery, now made known to all nations;" a "great" and a "gloriously rich" mystery. Many of the cardinal doctrines of religion are spoken of as "mysteries." Thus the union between Christ and His Church is said to be "a great mystery." So is the final resurrection of the dead. "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed. For this corruption must put on incorruption, and this mortal must put on immortality."

So is the doctrine of the incarnation of Christ, with which these truths are inseparably connected and one of those on which they are founded, declared in the text to be a great mystery.

"Great is the mystery of godliness: God was manifest in the flesh."

To this theme the return of Christmas invites our attention.

One of the prophets of old announced concerning Christ, "His name shall be called—Wonderful."

And so, indeed, was the birth. When the child was yet unborn, the angel said, "This child shall be a son." Think of that!

And again while the child is unborn, there is an open declaration, that the coming child shall be a Savior. Of other children we know not whether they will live or grow up, and we can tell nothing as to what their future will be, but in this case it is announced that he will live, and live to save. Every part and detail of every prophecy that relates to this child becomes fact and history.

And who is the child that is conceived of the Holy Ghost and born of the Virgin Mary?

Let the Gospel answer the question. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

These words unquestionably refer to the Son of God, whose divinity is here declared. The evangelist then continues: "And the Word, which was God, was made flesh."

This is the great mystery.

The manifestation of God in nature is a condescension on the part of God.

Also, that the eternal, self-existent, independent God should be willing to be known of his creatures. But God in human manifestation, God incarnate, is the essence of love on the part of God.

Creation displays the wisdom and power of God but the moral perfections of God, His love and mercy, shine forth only and gloriously in Christ Jesus. And we behold more of God in Christ than elsewhere in all the universe.

Jesus, during his public ministry on earth, called himself "the Son of Man," thereby to express the fact of His real humanity.

It deserves attention how Holy Scripture

makes prominent and aims to impress the fact, that Christ was truly a man; that He partook of our human nature, of our flesh and blood.

Thus we read, "There is one God and one mediator between God and men, the man Christ Jesus."

In another place, "When the fulness of the time was come, God sent forth His son, made of a woman."

"God sent His Son in the likeness of sinful flesh."

"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

In Philippians it is said: "Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, was made in the likeness of men, and was found in fashion as a man."

And again, in Hebrews: "Wherefore in all things it behooved him to be made like unto his brethren."

John declares in his first epistle, that faith in the incarnation of Christ and in his real humanity characterizes us as having the spirit of God.

He says: "Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

And in his second epistle he says: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ."

We see then, my friends, that Scripture emphasizes the fact of Christ's incarnation, and its importance. And the question may be asked: Why is it that so much stress is laid on Christ's being truly a man? We answer, first: Because it was evident to every observing mind that Jesus was something else than a mere man.

His conversation, his conduct, his works of mercy, and his miracles, impressed those who came in contact with him that they were in the presence of One who must be more than man—who must be from heaven, and divine.

Had it not been for this the sacred writers would not have taken the pains to give such prominence to the fact of our Lord's real humanity.

For had he been nothing more than a man, where would have been the necessity for the Lord himself, and for those who espoused His cause, to prove that he really was a man?

Surely the Scriptures do not undertake to prove this in behalf of others. No assurances are given that Moses, David, Isaiah, John the Baptist, and Paul were men, having a true human nature. None doubting the fact, there was no necessity to seek to convince anyone of it. Why, then, does this take place in the case of Our Lord Jesus Christ?

Because there was at times such a visible manifestation of a superior nature, and such overpowering indications of the divine and heavenly that the question would involuntarily come to the lips.

Is not this One more than human?

We therefore claim that it was the indisputable truth of the divinity of Christ, evidencing itself in his words and acts, which rendered it necessary to make plain and impress the other truth—that of his actual humanity.

Another reason why so much stress is laid on Christ's having a real human nature is: That only in becoming a man could the Son of God be man's Savior.

I trust you have a clear conception of the necessity of the atonement of Christ for our salvation.

Without his obedience, and especially without his blessed work on Calvary, there would have been for us no heaven, and no hope.

But the garden and the cross must be preceded by the manger.

There cannot be the crucifixion and the reconciliation unless there be first the incarnation.

If he shall suffer in the sinner's place, and bear our sins in his own body on the tree, he must have that body, and to this end assume our nature.

And this is what the Son of God did.

He, the almighty creator of all things, before whom sun and planets are but as a drop to the bucket, and a small dust to the balance, looked upon us mortals and came to dwell with us and to be one with us, of our own flesh and blood, that he might save and exalt us.

The sinless and blessed intelligences of his own heaven, with whom he might have formed an alliance, he passed by and for the fallen ones from their ranks no provisions of mercy were made.

For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

He came forth from the Father, with whom he personally pre-existed, and was born a child of the Virgin Mary, that he might become our redeemer, save us from our sins, and fit us for the inheritance of the skies.

"The Son of God in mighty love,
Came down to Bethlehem for me;
Forsook his throne of light above
An infant upon earth to be.
To love the whole dark path he trod,
To consecrate a way for me;
Each bitter footstep marked with blood,
From Bethlehem to Calvary.
'Tis finished all; the veil is rent,
The welcome sure, the access free;
Now then we leave our banishment,
O Father, to return to thee!"

A few inferences, and I have done.

1. The subject we have been considering is one in which grandeur and wisdom are combined. It is worthy of God, and adapted to man's needs. God was manifest in the flesh. One so distant, and now so near! The babe in the manger is one with him, whose throne is fixed in heaven. The weeping infant of Bethlehem is one with Him whose voice is the thunder, and whose arm is omnipotence. The child whose birth we commemorate is one with him who never had a beginning. The infant that has not yet a thought is one with him whose understanding is infinite. O the depth of the riches of the greatness and knowledge of God! Immanuel, God with us.

2. How intensely God is interested in man's salvation.

In our low estate he devised this wondrous interposition in our behalf. Of us the picture drawn is: "The whole head is sick, and the whole heart is faint. From the crown of the head to the soles of the feet there is no soundness." And when our crown of glory had fallen, and our robe of innocence was rent Jesus came, in whom humanity appears more bright and lovely than it did in paradise. Hear in what language of rapturous admiration the Church describes the various excellencies of the Savior:

"My beloved is the chief among ten thousand. His head is as the most fine gold. His eyes are as the eyes of doves by the rivers of waters. His lips are like lilies, dropping sweet-smelling myrrh. His hands are as gold rings set with the beryl. His countenance is like Lebanon, excellent as the cedars. Yea, he is altogether lovely."

This is God's royal gift for man's enthronement and for the healing of the nations.

3. Let us receive this Savior to-day.

Let every heart prepare him room.

Said the angel: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord."

My friends, there is salvation in none else. It only remains to say:

"While Jews on their own law rely,
And Greeks of wisdom boast,
I love th' incarnate Mystery,
And there I fix my trust."

This is joy and peace. It is victory and life eternal. As I look into your faces this morning my heart's desire and prayer is, that souls may be given me as the seals of my ministry, and that you and your children may enroll yourselves as followers of the Father and of Jesus, His son. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

4. The gift of the Savior, whose birth we celebrate, will forever form the theme of thanksgiving in the hallelujahs of the hereafter.

As we think of what this Savior has done for us; how he has regained for us a better paradise than Eden; how he represents our humanity on the throne and is preparing mansions for us, we joyfully anticipate the time when we shall see him as he is.

How precious are family gatherings on earth, when often three generations meet together, amid mutual love and enjoyment. Yet we gather but to be dispersed. It is a dissolving view. And even this we do not always have. We are scattered, doing God's will and work, in different lands, while many of our friends have been taken to sing in heaven. But there will be a gathering of friends and loved ones in the home above, all meeting never to part again.

Let us look forward. O, how bright and beautiful the vision!

I see the darkness of heathenism scattered. Every land is illumined. Truth and righteousness are everywhere triumphant. Every valley is exalted and every hill made low. The waste and solitary place is glad and the desert rejoices and blossoms as the rose. The ensign of Jesus is lifted up on the mountains. The child of Bethlehem is "King of kings and Lord of lords." The Princes of the earth acknowledge Him. The nations bow to His scepter. The islands of the sea welcome Him. The whole earth is a temple of song, and the anthem of praise is, "Hallelujah, for the Lord God omnipotent reigneth."

Jesus forever.

In this grand consummation of the ages may you and I have a part.

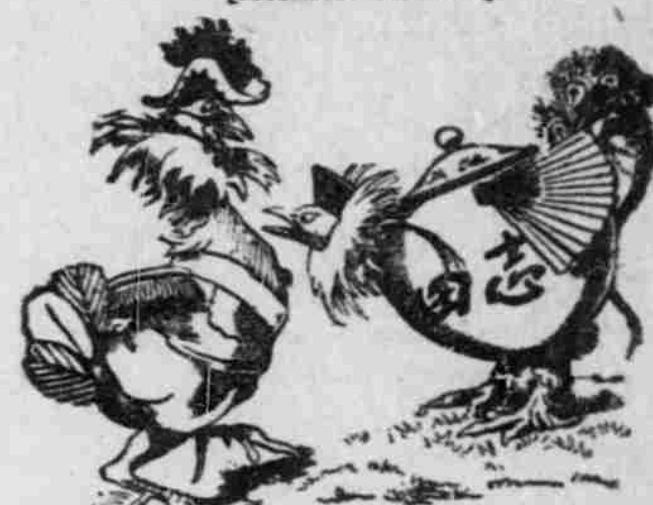
O, Father—

"We thank Thee for the crown of glory and of life;

'Tis no poor withering wreath of earth,
Man's prize in mortal strife,

'Tis incorruptible as is the throne,

The Kingdom of our God and His incarnate Son."

War Between France and China.
[London Punch.]

After a deal of skirmishing and sparring,
The cocks at last are actually warring,
Spurs pointed, Feathers up.
A pity that their cock-a-doodle-dooing
Should be significant of mischief brewing
In commerce and in cup!

The Usual Fall Proceeding.
[Somerville Journal.]

When the summer is departing and the year is growing old, when the forests are assuming richer hues of red and gold, when a colder, deeper azure tints the cloudless, noonday skies, and the sunsets give us glimpses of the walls of paradise; when the song-birds have departed to a region less austere, and their melody, mellifluous, greet no more the longing ear; when the wild goose flying southward of approaching winter warns, and the earth's ripe fruitage, garnered, safely lies in sheltering barns; when the nights are growing chilly and more welcome is the sun—it is then the thrifty coalman adds a dollar to the ton.

Opening of the Hunting Season.
[Life.]

Spindle City Style.

[Lowell Citizen.]
Every fashionable girl now wears a small lobster on her breast. It is, perhaps, the better way to wear a lobster, though we have occasionally worn them in our stomach with more or less satisfaction to ourselves; but, then, we wouldn't recommend a dear, sweet, fashionable girl to follow our vulgar style, not for the world!

How to Learn When Hubby Comes Home.

[Philadelphia Call.]
I am determined to learn at what hour my husband comes home nights, yet, do what I will, I cannot keep awake, and he is always careful not to make a particle of noise. Is there any drug which produces wakefulness?—Wife. No need to buy drug. Sprinkle the floor with tacks.